

# SAINT GEORGE

No. 51. Vol. XIII.

July, 1910.

## CIVIC EDUCATION<sup>1</sup>

By J. L. PATON

THE name of Dr. Kerschensteiner is well known in England. It calls up at once associations of manual training, practical science work, continuation schools, and "a school of the future," emancipated from textbooks and based on the development of a child's instinct for doing, making, and devising. But Dr. Kerschensteiner stands for something wider and something higher than all that. His book on Civic Education lets us see that behind all his organizing work, and behind all his advocacy of manual training, there is a social ideal which shapes all his thinking.

Our conception of civic or social education must depend on our conception of the State. There is an English school, dating back to Locke and not destined to extinction as long as Mr. Harold Cox is alive, which regards the State as a magnified policeman, and holds that we have a right to resist any measure not directly concerned with the protection of life, liberty, and property.

Another school, again, not equally explicit but possibly more

<sup>1</sup> *Civic Education*, by Dr. Kerschensteiner of Munich. Translated by A. J. Pressland, M.A., of Edinburgh Academy, with Preface by Prof. M. E. Sadler.

## SAINT GEORGE

influential, regards the State as an organization which deliberately keeps the masses of the people in a lower state of intellectual development such as befits Gibeonites who are to do the hewing of wood and drawing of water for the upper few.

Neither of these schools possesses any great informing idea on which to build up a system of either education or society. The one would relegate education entirely to private enterprise, the other would concern itself mainly with providing that due limits were set to its development.

But if we hold with Plato, with the social thinkers who have inspired the statesmen of the German Empire, with our own ethical teachers, that the State is an all-including social organization which exists for the purpose of giving each component individual full scope for all the highest powers of his nature ; if to us the State, like Macchiavelli's prince, "sees everything, knows everything, and does everything that contributes to the physical and intellectual welfare of the people," then civic education is a subject worth our study.

The first essential of such a civic education is personal efficiency, that each citizen shall learn to perform the duties of his calling as well as he has it in him to do them. This means thoroughness and honest diligence in work, and in all such thoroughness of work, whether it be in Latin, in cookery, or carpentering, there are inherent the moral qualities of conscientiousness, perseverance, self-control, and discipline of character.

This first essential of civic education we get in every effective school, whether secondary or continuation or technical. But, if that is all, our school may after all be a nursery of egoism, a training ground of those selfish and autocentric qualities which are as salt in the mortar of our social fabric.

"A school which devotes not a single moment of the day to any higher interest than that of personal advantage or the desire to become

## CIVIC EDUCATION

an expert worker so as to gain the greatest possible advantage over competitors in the economic struggle, is scarcely a suitable nursery of civic virtues."

It makes no difference whether it is a secondary school organized on a basis of a purely intellectual idealism, like the old humanistic gymnasium, or whether it is a technical school, organized on a frankly utilitarian basis, like most technical institutions in England and elsewhere—no cult of ologies, abstract or concrete, however successful, contributes to that spirit of social cohesion and unity without which the community fails to realize its higher purpose, for the sake of which it exists.

It is the sense of social obligation and social solidarity which makes the strong society, and for this sense of social obligation the nation must look more and more to its schools. Families are smaller nowadays, and the small family means too often the spoiled and selfish child. The discipline of the home is not what it was, especially in towns, and yet it is in towns that the temptations to adolescent life grow more dangerous and more seductive every year. Civilization makes greater demands than ever for knowledge, but civilization at the same time has multiplied those lower attractions of the music-hall and the betting-ring which fascinate young life in our city, and make the quest of knowledge and all high endeavour distasteful. Also, civilization has brought with it a subdivision of labour and a speeding up of the machinery which makes impossible all teaching inside the workshop. This is the strongest of all arguments for that next step which confronts us in the development of our national system of education—the universal provision of continuation schools.

"The rapid growth of towns and, above all, of great cities with their moral dangers; the inevitable weakening of the old educative influences of family, trade or class which is the result of economic, social, and

## SAINT GEORGE

political developments in the present day; the increase of wealth—a growing desire for pleasure which accompanies it; the way in which the people abuse the liberties won for them by a liberal humanism and an intelligent democracy—make the complete cessation of an orderly public education at the age of thirteen or fourteen a grave disadvantage.”

If this is what they say of the green tree of Germany, what shall be said of the dry tree of Old England?

The way this problem has been worked out at Munich by one of the most capable and farsighted educational directors of Germany is full of interest and instruction for us.

He is not, like many idealists, forgetful of external conditions. He recognizes that long hours of labour and bad housing conditions completely choke all desire for improvement, and undo all that better schools may be able to effect towards moral and physical improvement. He sees the danger of that mechanical low grade labour which robs a man of his self-respect by demonstrating his inferiority to a machine. He regrets the class monopoly of Germany, which gives the working man no chance of rising, as he does in England, to the highest offices of State.

But, if education has these great social obstacles to contend with, all the more reason that those who believe in the potentialities of mankind should throw all their strength into humanizing and fortifying and amplifying the system and methods of our educational system. The best way to fortify influences of education is clearly to make the young citizen himself believe in them wholeheartedly, to win his suffrage and support. How can this be done? It can be done by approaching him on the line of his work and of his play. The lad of fourteen is entering upon life. “He is going to work,” he says, as though school were mere play. He looks to his work as the serious business of his life; he looks to it for support and for promotion. If, therefore, you mean to appeal to him on the line of his work, let him feel that his continuation classes have a real, practical

## CIVIC EDUCATION

bearing on his everyday occupation. Associate his work with the higher activities of his mind. If his work is merely mechanical drudgery, he is apt to feel he is a mere cog in a machine. "It's all right." "I've nothing to complain of." As a rule that is all a working lad will say about his occupation. The teacher's first duty is to make him feel that, however menial his job may be, it is part of a great process which is essential to the well-being of society. "Wherefore I perceive," saith the preacher, "that there is nothing better than that a man should rejoice in his own works, for this is his portion." The modern industrial system has robbed the young worker of this "his portion." It is for education to restore it. To intellectualize a man's work by making him feel its meaning and its value is to raise the whole man.

It is here that Munich is showing us how to bring into the educational field a power hitherto undiscovered, and that is the trades union. Dr. Kerschensteiner organizes his classes according to the several trades, and he finds his teachers among the older skilled workmen of the trade to which the pupils belong. In this system lies the germ of a living spirit of altruism, which was indeed foreshadowed by Mill in his *Political Economy*,<sup>1</sup> but has never yet got itself translated into actuality with us.

"The apprentice sees the master a journeyman, whose rival he will become later on, taking trouble to develop all the power which will eventually shape the apprentice out into a good fellow-tradesman. He sees the whole guild and trade association taking a lively interest in his own self. He sees and feels in the many regulations a loyal subordination of the individual to the majority. It would be surprising if no vigorous germs of solidarity were to spring up from these relations."

The history of the trade has also a value. It is rich in events, many of which will have a local interest. It is rich also

<sup>1</sup> J. S. Mill, *Political Economy*, IV. 7, 6. On the educative influence of trades unions.

## SAINT GEORGE

in characteristic personalities. The biography of the industrial and commercial pioneer is a field of literature which has been little cultivated. Dr. Samuel Smiles showed how it might be done for engineering, but we still await the biographer of the merchant prince and Carlyle's captains of industry.

There is another line of interest on which education must work. The interest of the body is to the young adolescent nearer and more intimate even than that of the occupation. What an incredible waste of health is due merely to ignorance! How many of a young man's sexual troubles and sexual mistakes might be saved by clear, straightforward instruction on the human body, its nature, its functioning, and its needs! The work of the hygiene class is work that tells at once in a young fellow's daily life—in his diet, in his daily habits, in the way he spends his holidays, plays his games, trains for his sports, and develops his self-control. If Munich can show the example to Manchester on the other side of continuation school work, in this department Manchester can show the way to Munich. The largest continuation schools in Manchester are those held in the working lads' clubs. In these clubs the lad realizes himself as a member of a social institution. He does not "attend classes at the club," but he is a member of the club, and takes part in its activities, of which these evening classes are one. It is, as our German author points out, in this active social life that the real lesson of the civic spirit is learned. The knowledge of civics is not the most pressing need: the most pressing need is the exercise of civic virtues. It is only when the continuation school becomes a club and realizes its social entity as a club that this real civic training becomes possible. When Dr. Kerschensteiner talks of the savings bank, the library, the fire brigade, and the part which the pupils may take in the management of these things, we see how at once our English games, with their leadership and comradeship, their rule and obedience, their scope for individual prowess and need of joint co-operation, give



## CIVIC EDUCATION

precisely the scope for that civic spirit and training in self-government which the German has to seek in somewhat far-fetched substitutes.

But Dr. Kerschensteiner does not rest here. He has found a way of getting the team-spirit into the work of his classes, which we commend to English manual trainers. I mean his method of group work. The whole class is employed on some one biggish piece of work. Each has his part assigned ; each has to do his part. The success of the whole depends on the loyal co-operation of each member, whether clever or not. The interest of the individual is merged in that of the larger unit, and the personal virtues of all thorough work, carefulness, conscientiousness, and precision, develop into the social virtues of altruism.

This is an aspect of manual training which has been overlooked by its apostles, and yet this was the spirit which produced in the Middle Ages the great cathedrals, monuments to-day of the associative effort of those travelling guilds whose names have perished, but whose work will never die.

Such is the main theme of this book, which Mr. Pressland has very carefully and almost too faithfully translated. It is a book which is, if I may be pardoned for saying so, in the best line of English educational tradition. Dr. Kerschensteiner does not conceal his admiration for our English Public School spirit, our University Extension system, our social settlements like Toynbee Hall, and our Christian Socialists. His great task and his great joy is to instil into his Munich Fortbildungsschulen the higher social ethics, the spirit of fellowship, and the service of our fellow men, which these institutions embody.

The next big work which awaits us is the development of our system of continuation schools. The time is ripe. This book helps to make our path clear and our goal definite. It is inspiring to all those who have this problem at heart, because

## SAINT GEORGE

it makes us feel how well it is worth doing, and how the gain of doing it successfully is not to be measured by any material standards, because it will be a gain in the spirit of fellowship and unity, in which the whole commonwealth will share.



## RUSKIN ON EDUCATION

By J. C. WRIGHT

**N**OWHERE does the practicability of Ruskin's teaching exhibit itself more forcibly than in his words on Education. He reaches the root-principles of life, and insists upon the development of mind and the calling out of thought in the earliest stages of human existence. The acquirement of knowledge is immaterial; the cultivation of correct tastes, the formation of right habits, are of paramount importance. In early years, he says, children should observe the various processes of nature; and to this end, life in the country is essential for the calling forth of the latent powers to be developed day by day. School work, it will be noticed, should play a very subordinate part in a child's education—indeed, it is far more important to have wholesome educative surroundings than the unnatural methods too frequently employed. "We strain the memory," said Ruskin, "instead of cultivating the mind. The children are wearied by the mechanical act of writing and the interminable intricacies of spelling; they are oppressed by columns of dates, by lists of kings and places, which convey no definite idea to their minds, and have no near relation to their daily wants and occupations. We ought to follow exactly the opposite course, and endeavour to cultivate their tastes rather than fill their minds with dry facts."

What, then, is the true basis of education? It must aim to know what life is; it must fit a man "to perform justly, skilfully, and magnanimously all the duties of all offices." That is Ruskin's key-note: all others, however specious, however common, however honoured, however seductive, are false. Hence, the central idea, in all education, is work.

## SAINT GEORGE

Teach a child to do something, he reiterates ; he will then find the work he can best perform, and he will derive from it happiness, without which work cannot be properly performed. Indeed, happiness can be obtained from no other source. And he further insists that work must be useful, serviceable. He strongly advocates *physical* labour. "I believe," he says, "an immense gain in the bodily health and happiness of the upper classes would follow on their steadily endeavouring, however clumsily, to make the physical exertion they now necessarily exert in amusements definitely serviceable. It would be far better, for instance, that a gentleman should mow his own fields than ride over other people's."

Of games, Ruskin has much to say, and, as we might expect, his appreciation for them and advocacy of them was considerably qualified. He could only regard them as means to an end, and that end the advancement of life, his conviction being that boys "should learn skill in ploughing and seamanship rather than in cricket." Though there is still need for this teaching, it is unquestionable that the advocacy of manual labour, in some form or another, is better appreciated than it was twenty years ago. The modern cry for technical education is one proof of this. It is decreed by educational authorities that handwork shall form the basis of a child's education, which secures "the acquirement of manual dexterity, exercise of judgment and technical skill, and development of the physique." And we know that Ruskin was never tired of insisting that there is no vulgarity in work, that all work is noble if its aim is to make life better.

In his condemnation of competitive examinations Ruskin anticipated very much of what has happened since he first inveighed against them. He showed that competition must lead to the subordination of the highest aim of life, and that the test of efficiency does not depend upon the acquisition of knowledge. His influence on present day teaching has been great, but the spirit that led him to denounce examinations has

## RUSKIN ON EDUCATION

not always been evident. A new freedom has entered into the work of our elementary schools, and it remains to be seen whether it has been properly used. The days of Lowe and "payment by results" have been relegated to the forgotten past, and it behoves teachers to remember the fine spirit that actuated the early educational pioneers.

Ruskin approached nature from the standpoint of Beauty, which, he maintained, was a dominant factor in the education of youth. In this respect he differed from Wordsworth, who regarded nature as capable of affording solace to troubled hearts. In his *Sesame and Lilies* he insists that youth should spend much time in the open air, and that a "quiet glade in a forest, or the nook of a lake shore, are worth all the schoolrooms of Christendom." In this he was but following the teaching of Pestalozzi and Froebel, who believed in the "uncovered classroom"—that Eden in which the "tree of knowledge" is no longer forbidden. These educational pioneers, however, were conscious that it was possible for children to spend all their time in the fields and forests and yet see nothing and feel nothing of the beauties of nature, and of their influence on the human heart. It is the aim of the true teacher to stimulate curiosity and interest in nature by observation, and this can be done only by being, so to speak, in touch with her. Hence the study of flowers and living creatures should be encouraged. It is pleasant to think that the practical application of these principles is being carried out at the present moment. In the country and the town alike efforts are being made to secure plots of land for the cultivation of plants, and though a difficulty is frequently experienced in obtaining suitable plots, the movement, already inaugurated through the Selborne and other societies, is likely to grow. In all this we observe that book-work is intended to play a subordinate part in the early education of a child, and that kindergarten itself is of little avail unless it be followed by close contact with nature-study.

## SAINT GEORGE

Every enthusiast is prone to exaggeration, and when Ruskin proclaimed the doctrine that the teaching of "the three R's" does harm because "there are very few people in this world who get any good" from either reading or writing, he intended doubtless to convey the truth that such instruction should be subordinated to other subjects which directly influence a child, making its life true and pure. For he always maintained that "education does not mean teaching people to know what they do not know—it means teaching them to behave as they do not behave." On this, Mr. Jolly remarks: "His condemnation of 'the three R's' may indeed be too sweeping, but it is rightly founded on principle; and the excess in his recommendations is due mainly to his righteous indignation at the time of so many generations of children being wasted over their excessive acquisition, and at the exclusion of more vital elements in the true culture of our people." It is well that improvements have been effected in the curriculum of our elementary schools in recent years, and that broader ideas have emanated from the Whitehall authorities. Though "the three R's" must always have a prominent place in the Code, they are no longer regarded as the sole compulsory subjects; and in selecting others the aim should be the stimulation of the mental powers.

With the intuition of the artist Ruskin believed that a child should be taught to love "what is beautiful," and therefore that, as far as practicable, he should be surrounded by beautiful objects; by "the beauty of gentle human faces," by "grass, water, beasts, flowers, and sky." Not only so, seeing that too frequently a child's home was unlovely, he would have schools with "architectural decoration," evidently desiring in all these things to accentuate the importance of exercising the senses rather than the mere acquisition of facts. All education, indeed, must be primarily moral; the intellect must be employed, but must not reign supreme: hence Ruskin's object was that every child should be taught "what to admire, what to hope for, and what to love."

## THE POSSIBILITY OF SOCIAL LEGISLATION

By C. RODEN BUXTON, M.P.

THE attempt to push forward a Women's Suffrage Bill has drawn attention to the general question of the use of spare Parliamentary time. Apart altogether from controversial measures, one may naturally ask why some of the time now at the disposal of Parliament should not be used to pass a number of minor, but still important, social reforms. To the onlooker from outside the thing seems simple enough. Here is a House of Commons which, for more than a week after its recent reassembling, rose every night before, and sometimes long before, the normal hours of business were over. On the other hand, there is a considerable number of measures which are only partly controversial, if controversial at all. Some stand in the Order Book of the House as private members' bills ; others are in the pigeon-holes of public departments. A brief reference to some of them will show what a wide field of possible social reform is being neglected. There is the bill introduced by Mr. A. F. Whyte to provide that some kind of physical training shall be given in every elementary school. Mr. J. H. Whitehouse has a bill to prevent the arbitrary eviction of workpeople from their homes in the course of a strike, where the available house accommodation is all under the control of the employers. The Criminal Law Amendment Bill of Mr. Burgoyne is a carefully framed measure, which would strike a heavy blow at the iniquitous "white slave traffic." At present the powers of the police are insufficient to check the worst offenders, who carry on the work of procuring women and girls for purposes of prostitution, draw large profits from the capital invested in the



## SAINT GEORGE

business, and snap their fingers at the law. There is also the Milk and Dairies Bill of Mr. Courthope. This measure is one of peculiar urgency since the control of the milk supply is admittedly insufficient, and the attempt to deal with it piecemeal by giving varying powers to different boroughs has not only failed to solve the problem, but has created a new and unnecessary grievance among the farmers. The milk control clauses in the recent London County Council Bill were struck out by a small majority, on the understanding that the agricultural members would support a bill dealing with the country as a whole. Mr. Courthope's bill has been introduced in pursuance of this undertaking, and while it would need to be strengthened in some particulars, it certainly provides the framework for an adequate system of control. Meanwhile the Local Government Board hesitates either to take up this bill or to introduce its own, and the rate of infantile mortality is kept up by the ravages of tuberculous and dirty milk.

There are other subjects which, while no private member's bill is on the Order Book, are yet ripe for immediate treatment, and on which the consent of both parties might be obtained except as regards details. One of these is the limitation of street trading for boys under seventeen. The measure is resisted by some, though by no means all, of the owners of halfpenny newspapers; but it has the support of every one who has worked among boys in the poorer districts, and who knows the daily and hourly demoralization for which this kind of employment is responsible. Lastly, there is the question of the control of the feeble-minded. On this point we have the recommendations of the Royal Commission which reported two years ago, and it is one of the subjects on which the majority of the Royal Commission on the Poor Law agree with the minority. It must be admitted that the reform needed is a far-reaching one. It involves a considerable outlay on buildings, and a readjustment of the financial relations between the State and local



## THE POSSIBILITY OF SOCIAL LEGISLATION

authorities, owing to the transference of the whole of this particular work from the latter to the former. But seeing that there is no dispute as to the principle of the scheme, it ought surely to be possible to make some advance towards a settlement. The magnitude of the evil to which our present lax system gives rise is apparent to everyone who does not choose to shut his eyes to the facts. The work of bodies such as the Eugenic Society is making those facts known to an ever widening circle of students. While Parliament waits, and respectable people plead that we suffer from "too much legislation," feeble-minded women are going in and out of the workhouse and bearing illegitimate children to grow up (in the words of a high authority) "imbeciles, or degenerates, or criminals."

It may be said of all the matters here referred to that, while every one of them requires prompt handling, they would cause no party controversy, and that they would not excite enough public attention to divert the popular mind from those few outstanding questions on which leading politicians desire to focus it. Why, then, is nothing done?

As a matter of fact, the difficulties are greater than the general public imagines. It is worth while to consider what they are, for the problem is a perennial one and will not be allowed to rest.

In the first place, twenty full Parliamentary days are allotted by the Standing Orders exclusively to Supply, and are thus rendered useless for the purposes of legislation. Then there is the not unnatural slackness of Members of Parliament who have gone through the laborious and exhausting work of last year, and who consider themselves entitled to a somewhat easier session. The new Member who protests against the early rising of the House is greeted with a pitying smile, and told that he will soon get over his impatience. Again, the interval caused by the King's death, and by the exceptional circumstances of a political crisis suddenly interrupted, has given rise to a more than usual lassitude and uncertainty.

## SAINT GEORGE

But behind all this there is a more fundamental difficulty. The Opposition in the House of Commons does not desire hard work, nor does it desire a crop of Liberal legislation, even though it be uncontroversial. This gives rise to obstruction, and the habit of obstruction grows, even when its rational basis has disappeared. What happens is that the Opposition makes a tacit offer to the Government which may be expressed in some such terms as these : "If you will not insist on any more business being taken than is absolutely necessary, we will not obstruct it, and you shall have early risings and friendly debates. But if you put down any other measures, we will not only obstruct those, but we will also obstruct the necessary business. The result is that you will get nothing more done than you do now, and you will have to sit longer and work harder to get it." This is not the place to go into the whole problem of House of Commons procedure, the use of Obstruction and Closure, or the possibility of a Standing Committee of Procedure to allot time for the different subjects. As things now stand, it is surely the wisest policy to try and carry some of the measures here discussed, and, if obstruction follows, to place the blame on the right shoulders.

It is only fair to say that the Government, in the person of the Home Secretary, Mr. Winston Churchill, are recognizing the claims of social and industrial reform, and are not allowing the spare time of the House to be entirely wasted. Mr. Churchill has introduced two bills which come distinctly within the same category as those already described. These are the bills for providing rescue apparatus in mines and for limiting the hours and regulating the conditions of labour in shops.

The introduction of the former was not a difficult operation. Indeed, the horrible disaster at Whitehaven made it almost inevitable. Public opinion, enforced by a strong movement among the Radicals and the Labour men in the House of Commons, will have registered itself upon the Statute-book

## THE POSSIBILITY OF SOCIAL LEGISLATION

within the space of a few weeks. So defective are our imaginations that the horrors, quite equally real, of the white slave traffic, the destruction of infant life, the degradation of the character of boyhood, the manufacture of the casual and the unemployable, or the promiscuous and uncontrolled production of whole families of mentally defective children, make but a faint impression on our minds, while glaring newspaper accounts of a recent accident are able to rouse us to immediate action.

The introduction of the Shops Bill reflects even greater credit on Mr. Churchill and his under-secretary, Mr. Masterman, than that of the Mines Bill. For here they have no recent excitement to appeal to, and they may have to face serious opposition. Indeed, it is already rumoured that the tacit agreement to which I have referred is regarded by the Opposition as being already broken by the introduction of this partially controversial measure. The Government may have to choose between dropping the measure, on the one hand, or, on the other, taking off the gloves, bring the Closure into play, and insisting upon their followers working late hours. If they do the latter, they will have the enthusiastic support of the whole advanced wing of their party. It would be deplorable to lose the Shops Bill, if the cause of its loss could be traced back, as it would be in that case, to the apathy of Ministerialists.

## CULTURE AND RESTRAINT

BY ARTHUR J. CLARK

**T**HE more one reads into the two movements of the Reformation and the Renaissance, the more firmly one is convinced that they typify and embody the two great ideals which offer a choice to an educated man—the ideals of culture and restraint, of extensiveness and intensiveness, of the Greek as against the Hebrew view of life. When we get below facts and dates to the inner meaning of things, the Reformation and the Renaissance are fascinating just because in them we see the antagonism of the two sides of man's nature which are ever at strife, and which are so seldom united into an organic whole.

It is, of course, true that the Renaissance was merely the re-birth of an old spirit—the reappearance of the old gods so long driven from the upper light, and coming back even now into an adult, developed world, which had lost the child-heart. But it is perhaps just this which binds us to the Renaissance, for we, too, are no born Greeks, and have painfully to learn and live into the life that was once spontaneous and natural. And so the young man of to-day who catches, for the first time, the ideal of wholeness and culture is akin to those fifteenth century Italians who felt that the world had lost the old traditions of comely and classical living, and that they could only find again the lost clue by long and arduous study of the past. But what is the ideal of culture, and wherein lies its charm?

To catch an ideal and prison it in the narrow cell of words is ever impossible. One cannot recall the fair features of the spirit who has led us on, ever believing that the prize was just

## CULTURE AND RESTRAINT

ahead and almost within our grasp ; but one can, perhaps, remember something of the impression one had. It might be possible to group the ideal of culture round three ideas—those of wholeness, beauty, and knowledge.

The first thing that we seek in the life of culture is wholeness. As we look back on the Greeks—as we look to-day at a boy before his struggle has begun, we are tempted to long for unity in life. The saint grovelling on his cell floor, St. Bernard walking round Geneva and never looking at it, Jerome in the wilderness, and the haggard saints of the great masters—here are conflict and agony, wounds and blood. It is ever a story of struggle and failure, of an ideal never attained, and a body which refuses to yield. We turn back to the early Greeks, and it seems that there is no conflict here. Body and soul are working together, and there is little uncomfortable sense of sin, but a whole-hearted joy in the wonder and beauty and freshness of man's life under the sun. Life is lived to the uttermost, and it is ever springtime. Games and song and battle and youth—here are the dominant notes. And so, sick of fighting with ourselves, and weary of ever looking on poverty and disease and conflict, we turn back to the classical ideal, to the Renaissance, to ask if it is for us a real oasis, or only a mirage of the desert.

The ideal of culture, too, is an ideal of beauty. One finds its best modern expression in the "Epilogue" of Mr. Walter Pater. To discern the exquisite, to catch ever some new beauty in books, in music, in art, in life and conduct—here is salvation. To order life in a comely simplicity equally distant from want or ostentation ; to cultivate a delicately fastidious taste, which shall eschew cynicism and false sentiment alike ; to seek beauty in personal conduct ; to be ever sensitive to shades of meaning and expression ; in a word, to strive after a certain harmonious grace of soul and body—here is the ideal. It is the life receptive, rather than the life active ; the life ever open to the

## SAINT GEORGE

best of the outer currents, absorbing, enjoying, refining the things of the world. It is, alas! the life eclectic, the life of the few.

The ideal of culture involves the thirst for knowledge, and it is here that its wholeness so often becomes lost and its cravings unsatisfied. Browning's Grammarian was a man of the early Renaissance, and "this man determined not to live, but know." It seems as if the life perfect might be found on the sunlit peaks above us, and so we climb on and on over the lower slopes, over the rough, sharp boulders, and as we advance the peaks ever seem farther away, and sometimes it seems that they no longer shine with so bright a radiance as of old. When we shall have learned the classics we shall be satisfied—but not in the classics do we find the secret. We try philosophy, and it is not there. We read the "Diseurs de bons mots," and they are as empty chaff. At last we tire in the wilderness, and as we look back at our early faith we wonder if, after all, it may be as St. Augustine has said, "Lord, Thou hast made us for Thyself; and the heart is restless, till it rest in Thee."

In truth, the man who has chosen the way of culture is broad and rich in knowledge and brain. He is keenly alive to the beautiful; he is delicately tolerant; at best he is receptive of new thoughts and far from sceptical. In many ways he seems a perfect individual type, and he confers many inestimable benefits on his age. And yet, he feels it himself, he is ineffective; he has chosen the watcher's part, and he will ably criticize the game, but the great victories and the great rewards are not his:—

He has lost himself to save himself  
As Galahad.

And yet there is something in the Hebraic ideal, too. One might group together John the Baptist and Bernard of Clairvaux, Luther, Knox and Calvin, the Wesleyan movement and the modern Evangelical school, as having in common a large element



## CULTURE AND RESTRAINT

of the true Hebraic heroism, although tinged in different degrees by alien forces. Here there is the passion for God and for men, the sacrifice that will immolate self, the devotion that will go to all lengths. And yet the spirit that we call Puritan lacks a "gracious somewhat"; it is strong, but not lovable; it commands our respect, but not our affection. Lord Falkland and Sir Edmund Verney may have been ineffective, but in many ways one would prefer them to Cromwell. The Ironsides may have been a "lovely company," but the dash and the colour and the glow of life were on the side of Rupert and his light-hearted Cavaliers. The Puritan element is the backbone of England, it is the most valuable thing we have, and yet in the past and at the present day it is narrow and intolerant, its God is a God of strength and justice and holiness, but hardly of beauty. The colour of life, the elements in it of loveliness rather than of utility, are lacking here, and Puritanism tends to severity and to contempt for art, even in its worship. The man with the artist longing, who has been bred in this school, feels shackled and hampered; the cry is all for service, for effectiveness, and for utility. He loves his books, and is told to go to the mission field, and he feels that if he "accepts Christ"—as the cant term goes—he must give up the things he holds dearest. And so he often tends to swing over to the other extreme, and to clutch out at beauty on all hands in a wild passion to fill his life with a radiance he cannot define or command.

It has been indeed but rarely that the Church, when she really cared about her mission, has been able to sympathize with the artist. Perhaps the great alliance was more nearly achieved in the thirteenth century than at any other time, in that wonderful period, "Christ's own renaissance," as Mr. Wilde called it, "which has produced the Cathedral at Chartres, the Arthurian cycle of legends, the life of St. Francis of Assisi, the art of Giotto, and Dante's Divine Comedy." Of course, the Church of the Classical Renaissance patronized art; but then, neither Borgia nor

## SAINT GEORGE

Medici Popes can be said to stand for religion, and the reformers were Hebrew rather than Greeks. And ever since the Reformation the two currents have been flowing on apart, and it has only been in a few rare souls that culture and restraint have blended into a beautiful whole.

It must, of course, be true that there is a higher synthesis—a plane in which the best elements in Greek and Hebrew meet and are one. But yet to achieve the adjustment in the personal life is one of the hardest of all tasks. To be intense, yet not narrow; to be cultured and yet effective; to work for others and yet tend one's own vineyard—this is more difficult far than all the labours of Hercules. It is a task, too, which cannot be solved by any ready-made formula, by any marvellous experiences. Perhaps it may be given us to catch a glimpse at times of lives in which the great adjustment has been, to some extent at least, attained; but even this will only cheer us on, it will not give us the secret of success. We all err on the one side or the other, leaning toward an excessive self-culture which blinds us to the sorrows of others, or to an enthusiasm which leads us to undervalue some of the most beautiful things of life, and so to miss the perfect flower of a completely developed personality. We shall strive and we shall fail, and the failure will make us more tolerant to others, for we shall realize that not in one man can any great synthesis be found. It is only the whole of humanity which can embody an idea of God.

## RESCUE IN MINING DISASTERS

By C. B. HAWKINS

**T**HE loss of 136 lives, as the result of an explosion, followed by fire, in the Wellington Pit at Whitehaven, should arouse public opinion to the necessity of providing against such occurrences beforehand. The disaster happened on the evening of Wednesday, May 11th, two hours after the night shift had gone down. It was not until very late on Thursday, nearly thirty hours after the event, that parties from the rescue stations at Tankersly, Sheffield, and Newcastle, trained to use the special breathing apparatus, were brought upon the scene. By that time it was too late. Instead of sporadic fires here and there, which men so equipped could have approached near enough to quench, the whole mine was ablaze. The intense heat made it equally impossible either to fight the flames or to reach the imprisoned men, who must indeed by that time have been suffocated. There was no alternative but to seal up the mine and allow the fire to burn itself out.

If suitable rescue apparatus and men trained to use it had been instantly available, it is almost certain that many lives, and perhaps all, would have been saved. A consideration of the facts published in the Press, taken in conjunction with the findings of the Royal Commission on Mines, make this conclusion inevitable.

The facts may be briefly recapitulated as follows: Of the 140 men who were underground at the time of the explosion, only four were saved. Of these, two were found by the first rescue party lying unconscious in the main haulage way. Some hours later two other men came up with the rescue party, having

## SAINT GEORGE

penetrated through the fumes from a distant part of the workings. It is the account which these men give of their experiences which suggests so strongly that rescue would have been possible if the apparatus had been nearer at hand. Kenmore, one of the men referred to, after describing how he and twelve other workmen tried various ways of escape, only to be baffled by smoke, went on to say, according to *The Times* :

We returned to the bottom of one working, where there was good air coming from No. 6 District. . . . We sat a little bit, and then Jack Wear says, "Who will come with me?" None volunteered, so I said, "I'll go."

Jack and I set off into the thick smoke, and when we came to the friction gear it was on fire. The flames were on the high side, and we had to get down on the low side to get past them. The setts (tubs) were knocked down and there were falls, and we had a rough time to get past. . . . We had our lamps, and they burned right enough, but they were very little use, because the smoke was that thick we could hardly see.

This was the condition of things an hour after the explosion, and it is evident that if rescue apparatus had been available then, or shortly afterwards, it would have been possible to reach some of the entombed men at least, and perhaps all.

Of this apparatus there are several types, but in essence they all consist of a breathing bag supplied with oxygen. This is attached to the head or mouth in such a way that communication between the lungs and the outside air is absolutely cut off. Equipped in this way, a man can penetrate easily through smoke or foul air which would be otherwise fatal. Appliances of this kind can no longer be regarded as merely experimental. For some years already it has been compulsory in Austria for all dangerous mines to possess rescue equipment for at least two per cent of the number employed, and for not less than ten in any case. Besides breathing appliances, sufficient electric hand-lamps must be provided for use in dangerous atmospheres, and a supply of non-inflammable cloth for temporary air stoppings.

## RESCUE IN MINING DISASTERS

This material must be kept in a special building, near the pit mouth, properly arranged as a rescue station, and a responsible official must be put in charge of it.

In addition, it is prescribed in the regulations of the Vienna Mining Department that at each pit a number of workmen, exceeding at least by two the number of breathing appliances, shall be trained as a rescue party. They must be selected as far as possible from men belonging to different shifts, so that some of them should be always available, and arrangements are to be made for co-operating with neighbouring mines. At least every other month the members of the rescue corps must practise in a smoke chamber, actually performing the operations which he would probably be called upon to do at a time of need. Men who cannot endure practice under these conditions for at least three-quarters of an hour on end, during five consecutive practices, must be dismissed from the rescue corps.

In actual experience, practice in the use of breathing apparatus under very severe conditions of physical heat and discomfort has been found to be of just as much importance as the provision of the apparatus itself. In the emphatic words of a leading authority on breathing apparatus in this country, Mr. Garforth, who is quoted in the Report of the Commission, "Unless the wearer of the apparatus has systematically and regularly practised for three months in a gallery on the surface made like the damaged roadway of a mine, with confined spaces, etc., and has been surrounded with an irrespirable, hot, and occasionally humid atmosphere for at least two consecutive hours, then such an apparatus, instead of being a help to the wearer, may prove to be a death-trap."

Provided that the apparatus is promptly available, with men thoroughly trained in its use, it has been shown to be remarkably effective. One instance to this effect, quoted by the Royal Commission on Mines, may be given here. On September 9th, 1908, fire broke out in a pit belonging to the

## SAINT GEORGE

Nova Scotia Steel and Coal Company. The seat of the fire was about two and a quarter miles from the shaft. There was an inadequate water supply, due to the fact that it had to be carried over the last five hundred feet through ordinary fireman's hose, which burst under the great head of water, and owing to this the fire gained on the workmen, whilst smoke prevented them from getting near enough to make the hose stream effective. Under these circumstances a telephone message was sent to a neighbouring mine belonging to another company, asking for a party to be sent over equipped with breathing apparatus. Twenty-four trained men were got together, but they did not arrive on the scene until nine hours later. The heat by that time was so intense that the men could only endure it for ten minutes at a spell, but by working in relays, after a struggle of ten hours, they were able to bring the fire under control. This was done in an atmosphere which would have been unbreathable by any unprotected person, and in a heat so intense "that the metal parts of the apparatus burnt the hands of the man who had to remove it from the backs of the retiring relays."

Despite the very marked degree of success which has attended the use of this apparatus, mine owners in this country have been slow to take it up. It is expensive for one thing, and for another they have a full share of the native conservatism of Englishmen. Even now there are not more than eight fully equipped stations in the whole country. In almost all other countries, however, it has been extensively adopted. In Germany there is an elaborate organization of rescue corps, where the coalowners have voluntarily taken the initiative, and in France and Belgium, following the example of Austria, a rescue corps equipped with breathing appliances must by law be attached to every mine.



## RESCUE IN MINING DISASTERS

### *The Royal Commission on Mines.*

In our own country, the question has so far only been talked about. In their second report, which appeared a year ago, the Royal Commission on Mines stated that there was not a sufficient number of appliances or of men trained in their use to meet the needs of even one district. They were unanimous in recommending that "The provision and use of breathing apparatus should be general throughout the country, and that every mine should be provided with a properly trained brigade of its own." Failing that, neighbouring mines should combine to form central rescue stations, to which men from each mine in the district should be sent for training. But they were careful to point out that this was only part of what was required to be done. Under present conditions a disaster invariably finds everyone concerned totally unprepared for it. Everything has to be improvised, from the selection of volunteers to go down the mine to the organization of first aid to the injured. All this causes delay and confusion, which is often fatal not only to the victims, but to the rescuers themselves. They urge, therefore, that at the very least every mine should have a carefully thought out scheme of what is to be done in case of necessity. The duties to be performed should be definitely allocated beforehand to particular individuals, so that when the moment comes everyone may know what is expected of him.

They suggested that this should be the work of voluntary committees of colliery owners in each district, as they considered that the voluntary principle would, in England, be more effective than compulsion. Twelve months have elapsed since these recommendations were made, and nothing has been done. One hundred and thirty-six lives have been thrown away in consequence. It is surely time for the owners to take active steps to carry out the recommendations of the Com-

## SAINT GEORGE

mission. The initiative might well be taken by the Home Office, who are certainly in no small degree responsible for the apathy with which this important matter has been regarded.

[Since this article was written the Mines Bill, under which it becomes obligatory on the part of the mine owners to provide rescue apparatus within easy reach of each pit, and to make other arrangements to facilitate rescue work in cases of accidents in mines, has passed through Parliament, and has been assented to as a just and humane measure by all parties.—ED.]

## THE SUPERVISION OF JUVENILE EMPLOYMENT

By J. H. WHITEHOUSE, M.P.

**W**ITH the prohibition of street trading by young people which is recommended by the Departmental Committee on the Employment of Children Act, and the possible consequent attempt to increase their use in other occupations of an undesirable nature, the question of the supervision of the employment to which children go on leaving the elementary schools becomes one of great urgency.

It appears to me that the question could be satisfactorily dealt with by the Education Authorities in co-operation with the Labour Exchanges of the Board of Trade.

Whatever plan is adopted ought to ensure that all children on or before leaving school receive adequate guidance in taking up work.

I venture to propose the following scheme :—

For each town or other area there should be a juvenile employment Central Advisory Committee, such as is contemplated in the Special Rules with regard to the registration of juvenile applicants for employment at Labour Exchanges, issued by the Board of Trade after consultation with the Board of Education. This Committee would include persons having knowledge of industrial and educational problems as they affect the young, and would be nominated in part by the local education authority.

This Committee would be charged with the duty of arranging for the supervision of young persons during the first years of industrial life, wherever this seems desirable. It would be part of their duty to enquire into the public reports upon local

## SAINT GEORGE

industrial conditions so far as they affect the young, and generally to act as a guiding and educative force. The Committee would have a paid secretary and a central office.

The Committee would appoint school sub-committees to take charge of certain schools or groups of schools ; and it would receive from the Education Authorities a brief record of the school history of each child leaving school. The duties of the members of the sub-committee would be to see these children and also to visit their homes. In all cases where the sub-committee was not satisfied that proper employment had been secured or was likely to be secured, it would be their duty to advise, both as to the kind of occupation which might be taken up, and how it could be obtained. In this connection an important point arises. Should the children be sent direct to the local Labour Exchange or to the Central Advisory Committee ? I am inclined to think that, perhaps, the better plan would be for them to be sent at a stated time to the office of the Central Committee. There they could be seen by the Secretary to the Committee and also by an officer from the local Labour Exchange, who would attend for the purpose. The Secretary to the Committee would be able to supply the official of the Labour Exchange with brief details about each case and with any special report or suggestions that had been made by the visiting members of the sub-committee. The Labour Exchange official would record each case upon his own forms, and it would then be the duty of the Labour Exchange to find appropriate employment, being guided as far as practicable by the information given.

It appears to me highly desirable that the Education Authorities should be associated in this manner with the Labour Exchanges in the choice of employment for young persons, and that educational influence should thus be continued during the years of adolescence, especially in view of the possibility of compulsory continuation schools being established. In this

## THE SUPERVISION OF JUVENILE EMPLOYMENT

event, the continued education of youth would be under the care of the Education Authorities, and it would be appropriate for them to have some responsibility for the work to which young people were sent during the years of partial education.

It would be, in my opinion, undesirable for Education Authorities or for separate schools to institute their own Labour Bureaux, distinct from the Labour Exchanges. There is much to be said for requiring employers to go only to one centre. Moreover, a boy who went from School to employment through the agency of the School Bureau would, on leaving that employment, naturally go for his next job to the Labour Exchange.

Under the scheme briefly outlined above, it appears to me that the two authorities would each perform their appropriate duties. The Education Authority, through its representatives on the Central Advisory Committee and its sub-committees, would, to some extent, exercise pastoral care over children leaving school. It would also be an educative and guiding force on the whole question of juvenile employment. The Labour Exchange, on the other hand, would be the medium for receiving all applications from employers and for introducing the boy to industrial life, and it would be enabled to do so in a much more effective manner through the co-operation of the Education Authorities in the way indicated.

It is clear that the combination of educational and industrial knowledge that would be brought to bear by the Advisory Committee on the problem of the placing of juveniles in industry would have striking advantages over the limited information available to either authority acting alone; and would go far to prevent the present waste of promising material on unsuitable jobs.

The duties of the members of the sub-committee would by no means be confined to advising boys and girls about their immediate work. Much good would be done if the visiting members would make themselves responsible for seeing that

## SAINT GEORGE

they and their parents had every inducement given them to take advantage of the various facilities for continued education. They would, indeed, be in a position appropriately to undertake the functions of "after-care" committees. As to the composition of these sub-committees, where the system of school managers already exists, these members would nominate members of their body to serve on the sub-committees. Where Children's Care Committees are already in existence, possibly these could, with additional members, become the sub-committees, and both in connection with the sub-committees and with the Central Advisory Committees the services of members of existing apprenticeship and similar societies could be utilized.